3t Mukherjea O. Y-4,6 (ca. 1933-1939) 1962
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The old Santal would not grow potato due to their conservative instincts even when Pontet asked them, now they grow it along with tomato. The women now wear mill-made saris and in the urban areas of Santal Parganas, they seem indistinguishable from their Hindu sisters, because in fairs and rallies, they generally dress alike. Some widows, it has been seen at Bolpur, dress themselves in white. It is interesting to hear that in some areas, there is lesser divorce. And due to the impact of new ideas women's right in inheritance is being slowly recognised by the state and the society through indirect legal fictions.

With ideas of reform in the atmosphere, some acting as disintegrating forces, others operating on a constructive basis, it was no surprise to us to come across a manifesto signed by some prominent educated Santals of Bengal and some parts of Bihar calling upon their brethren of Midnapore, Bankura, Manbhum, Singhbum and other areas to engage in social reforms for the maintenance of their tribal honour. It stated that the Santals had firmly resolved that:

1. No Santal, man or woman, should drink *Pochoi* (rice-beer) in shops as the tribe had been ruined by drink while the grog-shop owners and *mahajans* were becoming rich. Temperance would help the Santals financially.

4: Biswas D, E-3, 4 (1931-1945) 1956
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strawpins fixed on as a cover. The whole is placed into a fire-place, where there are live coals, and on the top more live coals are put. When ready the whole is taken out and eaten. This is much relished. The flesh used is mostly that of pigs or of fowls, also of sacrificed animals. 252 262

'KHAPRA PITHA', made from rice flour. The flour is made into a batter with water, nothing being added, except sometimes a little salt. Some batter is put into a shallow earthenware dish (karahe) a little oil being rubbed on the batter to prevent it from sticking to the dish. An earthenware lid is pressed down on the batter; and the dish is then put on the fire-place and heated. When ready fried, the karahe is taken off and turned, so that the cake falls out, and fresh batter is put in. This pitha is fairly large. Khapra is the Santal name for a roofing tile or a large potshered.

'OI PITHA', mushroom cake, prepared like jel pitha, with mushrooms instead of flesh or meat. If the opening of the fire-place is small, a large potshered is placed on the fire. When this is sufficiently heated, the patra (leaf plate) with its contents is placed on this. When baked on the underside, the whole is turned over with a twig to get the other side baked.

The Santals cultivate pulses of different varieties in their field. These pulses they boil in water and mix with turmeric, spices and salt. When it becomes semi-liquid they take it off the fire. This cooked pulse is called 'dal', and is taken with boiled rice. [244]

Following are the pulses which are commonly eaten by the Santals. 262

(1) Arhar (Cajanus indicus spreng).

(2) Khesari (Lathyrus Sativus L.)